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THE JEWISH CAPTIVES.

“THE FURNACE FOR GOLD.”

BIOGRAPHY is the essence and ornament of sacred and profane history; for it delineates the actions of the most distinguished characters. It opens the cabinet of the Politician, and leads us into the closet of the Christian, and displays his heart.

As every reader of the scriptures is deeply impressed with the conduct of Hananiah, Mishael and Azariah, while captives at Babylon, we shall attempt to ascertain the peculiar motive, which induced them to disregard the mandate of Nebuchadnezzar, requiring their concurrence with the nobility and realm in dedicating the golden image. For, though the aspiring monarch, in consequence of being informed, by some of his officers, that the three captives had refused to obey his command, was so highly incensed, that he ordered them immediately before him, and declared with a sovereign, haughty tone, that they should be instantly cast into the burning furnace, if they refused again, at the token of public music; yet the royal captives remained fixed and inflexible. For Shadrach, Meshach and Abednego unitedly answered and said to the king, “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, will deliver us out of thy hand, O king. But if not, [admitting the supposition, that he will not deliver us] be it known unto thee,
No. 6, Vol. III. B R O king,

O king, we will not serve thy gods, nor worship the golden image, which thou hast set up." How distinguished and noble the resolution of the young men! For while they addressed his majesty in the most loyal manner, they considered themselves the subjects of the King of kings, and disregarded death in the most dreadful form.

To display, therefore, the sublime principle, by which the princely captives were influenced, will be entertaining to the most informed minds, and interesting to young persons, who have not examined the passage with sufficient attention.

By impartially surveying and examining the peculiar circumstances with which they were surrounded, we shall with greater facility and correctness develop their principal motive, and ascertain their real character. For though men in many circumstances deceive us, yet there are some circumstances surrounding them, which are proof against the possibility of deception or imposition. The inspired narrative of these young men, we think, presents a criterion of this description. "By their fruits ye shall know them."

1. We have no reason to conclude that these young men refused to comply with the royal mandate on the principle of being treated with any personal neglect or degradation by the king, in their captive state. All captives of every description have their claims of attention and generosity on their masters. To neglect, degrade or oppress feeble, defenceless captives, is unworthy of princes in a special manner. On this principle Nebuchadnezzar gave them *no occasion* to resent his conduct, by refusing to concur in the dedication of his image. For as soon as the Jewish prisoners were secured, at Babylon, and necessary arrangements and distributions were made relative to the signal conquest, Nebuchadnezzar directed a proper officer to attend, and select a number of the best geniuses from the royal captives, with a view to give them the best advantages of a liberal education. The edict runs thus: "And the king spake to Ashpenaz, that he should bring certain of the children of Israel, and of the king's seed, and princes, in whom was no blemish, and skilful in all wisdom, and cunning in knowledge, and understanding in science, and such as had ability to stand in the palace, to whom they might teach the learning and tongue of the Chaldeans."

The edict was flattering, it must be confessed, to princely blood. Young persons of family distinction expect and are pleased with answerable attention. Daniel, Hananiah, Mishael and Azariah were elected, and accordingly committed to the authority of the royal academy. To facilitate their education every advantage was conferred, every attention paid; and the desirable consequence was soon realized. For, at the usual

usual exhibition before the king and nobility, the Jewish students excelled. For it is said, "In matters of wisdom and understanding," that is, in philosophy, astronomy, and other useful sciences, "the king found them ten times better than all the magicians and astrologers that were in the realm."

With how much honour did they complete their collegiate course! They so far eclipsed all their fellow-students and other men of learning, that they engrossed the honours of the institution, and were justly esteemed the Paragons of science. How pleasing the fruits of their education to young, emulous, and princely minds! But these they were compelled to attribute to the king's patronage and beneficence. By his politeness they were selected from the multitude of Jewish captives, and at his expense they were carefully educated. Would not almost any other young men have been induced by such pleasing concurrences, in a strange land, to go any lengths with his majesty, rather than disoblige his feelings and counteract his expectations? But these young men were proof against every motive of the nature. In short, instead of any occasion to resent the least inattention to princely captives, they had the greatest reason to attribute the advantage of their education to royal clemency and benignity. But, in the midst of academic favours and honours profusely conferred by the king, they felt no inducement to gratify him by bending the knee before his golden image. To this they could not submit, however popular it promised to render them before the attentive public. They were inflexible. Their hearts were not like the hearts of the men of this world, who love the praise of men rather than the honour of God; for the waiting approbation and pleasure of the king, and the applause of the court and the surrounding multitude could not induce them to fall before the splendid image. For in case of a refusal they had nothing to expect, except human hatred and contempt, instead of human applause.

2. To add lustre to the complex motive of self-love, already considered, which was calculated to secure their compliance with the king's mandate, it is manifest, that instead of being destined to the hard and painful exertions of life, in the midst of necessity, dishonour and distress, like many other captives, in a strange land, they realized the pledge of much future honour and opulence. For such was the king's partiality to them in consequence of signal proficiency at the academy, that he not only enrolled them as citizens, but promoted them to some of the elevated offices of state, and registered them in the book of honour. Accordingly says the Scripture; "Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon," which was the royal seat of government. After making Daniel prime minister
of

of state, he placed his three friends, Shadrach, Meshach and Abednego over the officers of the province of Babylon. From this early essay of the king's partiality to these captives by clothing them with honour, by girding them with power, and surrounding them with opulence, they had reason to expect his permanent patronage and support, especially if they complied with his mandate relative to the image of gold.

What favoured mortals! How great the change in their condition! Yesterday they were captives; to-day citizens! Yesterday they were prisoners; now principal rulers! Then poor and needy; now clothed with affluence, and possessing advantages to distribute largely to the poor! Surely it was not the destitution of royal patronage, nor courtly influence, nor the absence of any of her alluring appendages, which induced their refusal to gratify their royal benefactor; for all these they realized; and in case of paying homage to the image, it was easy and natural to expect and calculate on the continuance and the increase of the king's favour. While invested with official influence, while decorated with courtly honour, and crowned with royal favours, their future prospect of glory magnified and brightened before them like the rising day. On the side of their compliance with the king's command, there was not only the fair promise, but the fair prospect of all the permanent honours, riches and enjoyments of the world. But all this glory furnished no reason for idolatry. Like Joseph, in a case not the most dissimilar, they could not commit spiritual adultery, and sin against God. But,

3. It cannot be pertinently argued, that they were in no danger of losing the advantages we have considered in case of refusal: nor can it be denied that they actually preferred death in the most terrible fiery form, before a compliance with the order of the king. For though the powerful despotic monarch swore by his gods, in consequence of their previous refusal, that if they refused again, they should be instantly cast into the flaming furnace, they yet persisted in their resolution not to comply. For they said with all confidence and inflexibility: "Be it known unto thee, O king, our God, whom we serve, will deliver us out of thy hand; but if not, [granting that he will not deliver us] we will not serve thy gods, nor worship the golden image." They had strong faith that the Lord would deliver them: but on supposition he would not, they were resolved to submit to the influence of the furnace, rather than violate the second command. The loss of all the advantages of life, and of life itself, in the midst of the furnace, they considered as nothing, compared with the honour of God. The whole globe in the scale of motives was lighter than a feather.

Other

Other congenial motives of self-love, which concurred to induce the royal captives to comply with the word of the king, we need not enumerate: for they are obviously comprised in the preceding articles of honour, dominion, riches and pleasure.
(*To be continued.*)

BIOGRAPHY.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

IF the following biographic narrative, taken from a European publication, and founded in unquestionable truth, meet your approbation, it is wished you would give it a place in your Magazine. B.

LIFE OF REV. EDMUND JONES.

THE Rev. EDMUND JONES, late minister of Ebenezer Chapel, in the parish of Trevathin, South Wales, lived almost a century, a faithful servant of God, and the peculiar care of Heaven. He was born in the parish of Aberystwith, in the county of Monmouth, April 1, 1702, of poor, but pious parents, who knowing the worth of early instruction, endeavoured to bring him up in the nurture and admonition of the Lord. Their endeavours were not in vain. For they had the pleasure of seeing their beloved child made a partaker of the grace of God at a very early period of his life. Having obtained mercy, he was desirous of publishing the glad tidings of salvation to others, and about the twenty-second year of his age, he began to preach the gospel to the poor inhabitants of his native mountains. His generous labours were crowned with success; and to this day a small church of Christ remains there, in fellowship with which he always considered himself; visiting it occasionally, as long as his strength would permit, for the purpose of preaching and Christian communion. In the month of July, 1740, he was led by the providence of God to settle in the neighbourhood of Pontipool, about eight miles distant from the place of his nativity, as the regular pastor of a dissenting congregation, collected by his own ministry. The place of worship where they assembled he called *Ebenezer*, on account of some remarkable interpositions of Divine Providence which first induced him to undertake, and afterwards enabled him to complete the building. There he continued to labour like a workman that needeth not to be ashamed, till death put an end to his long and valuable life.

Near

Near the meeting-house stood the humble cottage in which he resided, situated at the foot of a lofty mountain, and entirely surrounded with woods. The situation of the place, and the venerable appearance of its inhabitant, would have carried the mind of a casual visitor back to those pristine days, when simplicity and devotion were the distinguishing characteristics of the disciples of the adorable Jesus. There, secluded from the world, he passed his time in meditation and study, or in holy converse with God; a privilege with which few persons were more eminently indulged. Diligently bent on the improvement of his mind, he made no inconsiderable advances in useful knowledge. There were few subjects which he had not considered with some degree of attention. With the history of the church, and such articles as were more immediately connected with the great work in which he was engaged, he had a large acquaintance. Though his circumstances were far from affluent, he had a considerable collection of books, which were not the mere furniture of his library, but the constant companions of his retirement. There was scarcely one of them which he had not marked in the margin with his own hand, at the most striking passages. When his opinion of any particular book was asked, his answer indicated that he was perfectly acquainted with its contents. Whoever called at his abode would be sure to find good Mr. Jones engaged either with his book or with his God.

Never was any man more highly favoured in a matrimonial connexion than himself. Mrs. Jones was a woman of eminent piety, and possessed of strong intellectual powers. In the apostolic age, when poverty was no reproach, she would have been esteemed a Christian of a most exalted character. They were married when young, and their affection increased with their years. To her he was a kind husband; to him she was a prudent wife. They lived together in conjugal affection, comforting and establishing each other in the ways of God, and mutually building themselves up in their most holy faith. What the good old man felt at the loss of such a wife it is impossible for words to describe. Though she died about twenty years before him, he scarcely ever mentioned her name but tears involuntarily flowed from his eyes. When contemplating the joys of heaven, he frequently anticipated the pleasing interview with (as he continued to call her) "his most beloved spouse." "I would not," said he, "for half a heaven, but find her there." The beauty of the marriage state was so conspicuous in this happy pair, and made so powerful an impression on the mind of the late Mr. Whitefield, when on a visit at their house, that he determined upon changing his condition, and soon afterwards paid his addresses to a lady in that neighbourhood:

hood : but he had not the good fortune to find a Mrs. Jones in the object of his choice.

To those who are acquainted with the depression to which ministers are subject upon the least appearance of being slighted or neglected by those for whose good they are continually labouring, the following instance of her wisdom and tenderness, in encouraging her dejected husband, will not be unacceptable.

It happened that a popular preacher, who occasionally visited that neighbourhood, preached at some little distance from Mr. Jones's meeting-house, on a Sunday afternoon. The people, without intimating their intention to Mr. Jones, had the curiosity to follow the stranger. He and his wife went as usual to the meeting, and the time being elapsed, and no one attending, his mind was filled with a thousand fearful apprehensions. At length, with a heavy heart, he exclaimed, "What shall I do?" The good woman replied with cheerfulness, "It is clear what you should do ; we are within the promise, let us go on and worship God." They then began, and regularly went through the service of the place ; singing, praying and preaching ; and he declared he never enjoyed so much of God in any public engagement as he did then : assigning, in his usual pleasant manner, this reason for it ; "because," said he, "my whole congregation prayed for me."

No character, eminent for religion, knew him, by whom he was not highly respected. Among his very intimate friends must be reckoned that mother in Israel, the late Countess of Huntington. With her he maintained a constant correspondence, and whenever she came into Wales, *the good old prophet*, (for such was the name he bore) spent some time with her at her college at Treveca. His memory is still dear to many of the students in that seminary, who were witnesses of his undisssembled seriousness. He generally preached once a day during his visit. Indeed it was his grand object, wherever he came, to diffuse a favour of divine and eternal things. Whoever was favoured with his company was always the better for it. He lived at the gates of heaven himself, and thither also he constantly endeavoured to bring all his friends.

His manner of conversation with young persons was very affecting. How pleasing were the means he adopted to win their souls to God ! Frequently, when walking in the garden or fields, would he stop and pluck a flower, descant upon its nature, apply it to the state of youth, "how beauteous, but how fading !" then point out the necessity of that divine grace which alone can ensure immortal beauty and eternal youth ; and thus strive to lead them "from nature up to nature's God." Sometimes he would weep over the depravity of mankind, and use the most powerful methods to awaken the mind to a sense of everlasting things.

The

The writer of this memoir was present when he thus addressed a young lady, "Ah, my dear child, what a workman is God! How fair the human frame! What a graceful form he has given you! How well employed would it be in his service, in advancing his glory! But should this beauteous body go to hell, what a loss! how would the devils triumph!" Then he wept abundantly. So tender, so engaging was his conversation with his young friends, that he was always beloved and admired by them. Indeed his whole deportment was so graceful and so pious, that he exemplified, wherever he came, the *beauty of holiness*.

He never visited a family but his stay was very short, if he had not opportunity afforded him of doing something for God. "It is time for me to be gone," he would say, "I can do no good here, and why should I stop when I cannot do good?" At the houses of his friends he expounded the scripture every morning and evening; and where circumstances would permit, he was very fond of what he called, *sanctifying our food by the word of God and prayer*, that is, by expounding half an hour after dinner, and concluding with brief and earnest supplication. So devoted was he to God, that nothing was congenial to his mind but holy things. He was not only a wise instructor, but a powerful intercessor. Many experienced the benefit of his prayers. "As a prince he had power with God and with man, and prevailed." A young minister, who had engaged to preach at his meeting, called at his house the preceding night, and found him sitting at his fire-side in deep meditation. As soon as Mr. Jones saw him, he said, "You are to preach at our meeting to-morrow, and I have been entreating God, with weeping and supplication, for a blessing upon your labours." The minister, looking down upon the floor where he had been kneeling, perceived that it was wet with tears; and the unusual liberty and comfort he felt in preaching the next day convinced him, that the effectual fervent prayer of a righteous man availeth much. One night his sleep was interrupted by painful apprehensions respecting the safety of a neighbouring minister, which caused him to leave his bed, and betake himself to prayer. Having wrestled much in his behalf, he returned to his bed. He soon wrote an account of this to the minister's wife, her husband being then on a journey. The letter being shown him upon his return, he confessed that at that very time he was in great danger, from which he was providentially and unexpectedly delivered.

Unhackneyed in the ways of men, he never made a gain of godliness. He felt something of the spirit of the surprising Luther, who when a considerable present of money was sent to him, together with the offer of a cardinal's hat, if he would de-
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sist from the work of the reformation, rejected them with disdain, saying, "No, my God, I am not to be put off with such trash as these." The soul of Mr. Jones was too heavenly to be satisfied with a portion in this life. His regular income seldom, if ever, exceeded ten pounds per annum. His distant friends, together with a few kind neighbours, contributed occasionally towards his support. But from a source so precarious, it is not to be wondered at that he frequently wanted the comforts, and sometimes even the necessaries of life. Our readers will probably be surprised to hear, that liberality was a prominent feature in the character of a man whose circumstances were so circumscribed. But, strange as it may appear, few persons felt more than he did for the distressed, or were more ready to relieve them. Affluence is not necessary to the exercise of generosity. The poor widow, who had but two mites, in the sight of God put into the treasury more than the aggregate sum of all those, "who cast in of their abundance." Upon his settling at Treva-thin, perceiving that God was blessing his labours, and that it was necessary to erect a meeting to accommodate his poor hearers, who could contribute but little towards it, though he possessed only forty pounds in the world, and had then no settled income, he retained ten for his own private use, and most nobly subscribed *thirty*.

Mrs. Jones was a kindred spirit, and equally happy in embracing every opportunity that offered of doing good to the needy. Among other instances of their kindness which might be adduced, the following is well attested. Mr. Jones, being on a visit when his finances were very low, had a sum of money given to him by a friend, at whose house he was, with a view to enable him to purchase malt, that he might make some beer for his family against the winter. Returning home, he happened to pass through a village, where there were several poor families, some of which were sick, and others in very necessitous circumstances. Hearing of their distresses, he went into their houses in order to address some serious advice to them. But his heart was so much affected with the miseries he beheld, that he distributed among them what his friend had given him to supply his own wants. When he reached home, he soon acquainted his wife with what he had done; and she, with her usual spirit of complacency in every act of humanity, applauded his conduct; and, pointing behind the door, shewed him that very quantity of malt which might have been procured for the sum of money he had given away; at the same time telling him, that God had already repaid his kindness, by inclining the heart of a neighbouring farmer to make them a present of as much as they wanted.

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On another occasion, as he was returning home over the mountains, from places where he had been to dispense the word of life, he accidentally met a poor creature almost naked, and perishing with cold. Such an object could not fail to work upon the tender sympathies of his heart. Having no money, he stripped himself of his shirt, and what other clothes he could spare, and gave them to him; and after conversing with him about the state of his soul, and commending the miserable object to God in prayer, he pursued his journey. As soon as he entered his house, Mrs. Jones was alarmed at his extraordinary appearance, and hastily inquired if any thing disastrous had befallen him. The good man soon quieted her fears by reciting the particulars of what had occurred.—"You did well, my dear," said she, "you have other clothes to put on; let us be thankful to God that we are not in the poor man's circumstances."

The same measure that he meted to others, was measured to him again. Though he had nothing, yet he possessed all things. He that clothes the lilies of the field, and feeds the young ravens when they cry, never suffered this good and faithful servant to sink into despair. As often as his wants occurred, he was favoured with a seasonable supply. So visible was the hand of God in raising up friends to communicate relief to him, that even temporal blessings, received in so peculiar a way, refreshed his mind as well as his body, being signal proofs of the special care which Divine Providence took of him. During the administration of the Duke of New-Castle, a large sum was given to one of the members of Monmouthshire to be distributed annually among the dissenting ministers of that country. Mr. Jones was one who partook of the bounty. But upon the fall of that administration the money was withheld, which reduced him to considerable straits. It pleased God, however, soon to supply this deficiency. A pious minister, who lived at some distance, without receiving the least account of Mr. Jones's circumstances, felt an unaccountable anxiety concerning him; and fearing that he was in distress spoke to some liberal friends, who enabled him to make such a remittance as soon dissipated those gloomy apprehensions, which so severe a providence must necessarily occasion.

Mr. Jones loved sincere and good men of all denominations, but he never could endure the conduct of those temporizing professors, whose avowed sentiments are always in coincidence with their secular interests. Such was his zeal for the promotion of the Redeemer's glory, that when he was eighty years old, he travelled near 400 miles in North Wales, and preached twice a day. When spoken to upon the hazard of so long a journey at his advanced period of life, he replied with confidence,

dence, "I shall not die yet. No, I shall live and labour for God some years longer." He continued abounding in the work of the Lord till within the last year of his life, when the grasshopper became a burden, and the time of his departure was evidently at hand. It is not to be wondered at that such a man greatly rejoiced in hope of the glory of God. Being asked if he feared death; he answered with surprise, "I fear death! No, I know too much of Jesus Christ to fear death! It is in itself terrible, but I do not fear it." In that last illness, which delivered his spirit from the bondage of corruption he experienced the most acute pain. He often told his surrounding friends that dying was hard work for nature; yet he never murmured. That religion, under the influence of which he so long lived, kept him submissive to his heavenly Father's will. But he was not merely submissive, he was happy; and felt in death the energy of that grace which had frequently enabled him to glory in tribulation. When asked by a friend how it was with his soul; he replied, "The heavenly country is clear in view; there is no cloud nor fear between me and glory." Though extremity of pain prevented his talking much, yet he frequently expressed his victory over death, and his assurance of eternal blessedness. It would have been wonderful indeed, if God, who had so remarkably favoured him for such a long series of years, had not given him some striking displays of his paternal regard in a time of the greatest need. According to his general conduct, he gives those who live nearest to him the largest communications of divine joy. Holiness and happiness go together. Dr. Young's maxim is irrefragable. "To be happy is to be holy." During the last twenty-four hours of his life, however, the conflict of nature was so severe, that it was with difficulty any of his friends could get resolution enough to witness the distress of this dear and eminent saint. But before he departed his agony ceased, and he became composed. Incapable of speaking, he made signs of great joy and triumph by lifting up his hands, indicating as if he beheld some great sight—as if

"The countenance of God he saw,
Full of mercy, full of awe."

Thus died, in the ninety-second year of his age, a man, whose memory will be blessed; a man, who, all things considered, probably left behind him but few equals. Such was his inflexible integrity, so conspicuously appeared in him the image of his Divine Master, so pure was his life, and so amiable his manners, that the enemies of religion bowed with reverence before him, and confessed, "If there was a good man upon earth, *Edmund Jones was one.*"

PLAIN

FOR THE MASSACHUSETTS MISSIONARY MAGAZINE.

PLAIN REASONS

FOR BEING A THOROUGH CALVINIST.

THOUGH, in my younger years, I lived under the instructions of a pious, able Calvinistic divine; yet I had frequent opportunities of hearing his doctrines called in question by those, who believed and wished to propagate the opposite scheme of sentiments. This led me to examine the arguments for and against the Calvinistic system with peculiar attention: and after a long and laborious investigation of the subject, I am become a thorough Calvinist, and, among others, for the following reasons.

1. I find the Prophets, Christ, and the Apostles unanimously agree in teaching the doctrine of the divine decrees, the doctrine of the total depravity of the human heart, the doctrine of the irresistible grace of God in the conversion of sinners, the doctrine of justification before God, through the mere atonement of Christ, and the doctrine of the persevering holiness and final salvation of all true believers. These first principles of Calvinism I find not only in a few detached passages of Scripture, but through the whole sacred volume. I have, therefore, as firm a belief that the Calvinistic scheme of doctrines is contained in the Bible, as I have that the Bible is the word of God.

2. I find these Calvinistic sentiments to be entirely agreeable to the perfections of God and the nature of man. If God be the first supreme cause of all things, he must have fore-ordained whatsoever comes to pass. As an infinitely wise agent, he must have formed in his own mind a *complete* plan of operation, before he began to operate. As an infinitely good being, he must have formed in his own mind not only a *complete*, but an absolutely *perfect* plan of operation, or a plan which would produce the highest possible degree of holiness and happiness in the intellectual system. As an immutable being, he must adhere to every part of his own plan, without the least deviation in a single instance. As an omniscient Being, he must know, not merely his own perfections and operations, but the natures, the designs, and the operations of all his creatures, which necessarily supposes that he has decreed all future events. For it is impossible, that he should foreknow all things from eternity without evidence; and it is impossible, that he should have evidence of any future event, from any other source than his own previous determination to bring it to pass. While, therefore, I admit the natural and moral perfections of the Deity,
I cannot

I cannot help drawing the conclusion, that he has absolutely decreed and fixed the certain futurition of all events that ever shall exist.

His general decrees appear to be inseparably connected with his particular decrees of Election and Reprobation. While I believe, that he has decreed *all things*, I must believe, that he has decreed the number and character of those who shall be finally saved; and the number and character of those who shall be finally lost.

The final perseverance of saints is a plain and necessary consequence of the doctrine of personal election to eternal life. So long as I believe this doctrine, I must believe, that all, whom God has elected, he will eventually conduct to heaven, through the sanctification of the Spirit and the belief of the truth.

That it belongs to God, to work in men both to will and to do in all cases, I can no more doubt, than I can doubt whether men are dependent creatures, who live, and move, and have their being in their great Creator. Hence I conclude, that if any of the human race are ever turned from sin to holiness, and made meet to be partakers of the inheritance of the saints in light, they must be subjects of special grace, or the sanctifying influences of the divine Spirit.

Thus it appears to me, that there is one connected chain running through the whole system of Calvinism; and that all the doctrines, which compose it, necessarily result from the perfections of God, and from the character and nature of totally sinful and absolutely dependent creatures.

3. I find no objections against this scheme of sentiments but what appear capable of a fair and full refutation. Though some have reasoned very ingeniously against the doctrine of divine decrees, and the other doctrines inseparably connected with it: yet all their reasonings appear to be built upon the absurd hypothesis of a *self-determining power*. I never could so much as form a distinct and consistent idea of this supposed power in man, any more than I could form a clear and distinct conception of a being who is, at one and the same time, *absolutely dependent and absolutely independent*. If men are the creatures of God, they must be absolutely dependent; and if they are absolutely dependent, they cannot possess a power of originating their own volitions, which is totally inconsistent with absolute dependence. Besides, the very supposition of their having a self-determining power involves a plain absurdity. It necessarily implies, that their moral agency is founded in a power to *choose* to *begin* to *choose*, or to have a *choice* before the *first* choice. The acutest metaphysician cannot account for the first volition in any series of volitions, upon the principle of such a self-determining power, because the very supposition implies, that the first
volition

volition must be without any motive. Now, if a self-determining power, or a power to act without motive, cannot be found in the human mind, nor so much as conceived to be there; then all the reasonings built upon that ground must be entirely sophistical and inconclusive. Let any person, while he is reading Locke, Clarke, and Whitby, only carry in his mind, that men are destitute of a self-determining power, and he will clearly perceive the fallacy of all their objections against the Calvinistic system. I am much convinced of the truth of this observation, by the late outcry against Metaphysics. Ever since a late learned and ingenious Divine of our own, demonstrated the absurdity of a self-determining power in man, the Anti-Calvinistic and Semi-Calvinistic divines have raised a loud outcry against Metaphysics, which plainly indicates, that, in their apprehension, Metaphysics have done them much evil, or that fair and forcible reasonings have taken away the sole foundation of their whole scheme.

4. I find, by consulting ecclesiastical history, that there has been a succession of pious divines, who have cordially embraced and ably supported the Calvinistic scheme of sentiments, amidst all the heresies and corruptions in the Christian world. This clearly proves, that when CALVIN renounced the errors of Popery, he did not strike out a new scheme of doctrines, but only returned back to the old orthodox system, which had been the common faith of the purest part of the church of Christ. Hence the antiquity of Calvinism carries with it a very strong evidence, that it is the very same scheme of sentiments, which the Apostles themselves believed and taught. Accordingly I find I cannot avoid embracing Calvinism, if I mean to tread "in the footsteps of the flock, and follow the faith, which was at first delivered to the saints."

5. I can discern no medium between thorough Calvinism and thorough Arminianism. If I admit what are called the *five points* in the Calvinistic sense, I must reject them wholly in the Arminian sense; or if I reject them in the Calvinistic sense, I must become a thorough Arminian. The first principles of these two schemes of sentiment are diametrically opposite. And no man, I believe, can adopt some of these first principles, and reject others, without falling into a plain inconsistency and absurdity. As for myself, I can see no half-way between Calvinism and Arminianism. I can find no reason for being either a moderate Calvinist, or a moderate Arminian. Thorough Arminianism appears to me to be consistent with itself, but not with Scripture. Thorough Calvinism appears to me to be, not only consistent with itself, but also with Scripture. For this reason, I prefer Calvinism to Arminianism, and to every other scheme of sentiments that ever came to my knowledge.

6. I am a thorough Calvinist, because it appears to me, that Calvinism is the best preservative against the most fatal errors, which have ever been propagated in the Christian world. I never knew a thorough Calvinist; and I never read of a thorough Calvinist, who was either an Arian, or a Socinian, or a Unitarian, or a Universalist. Let Calvinistic principles be carried to their full length and breadth, and they will enable a man to see, and, in his own mind, to refute all the false schemes of religion that can be proposed to his consideration and acceptance. But let a man renounce Calvinism, and he will find his way open to every false and dangerous doctrine. This has often been found true by experience. I might mention many instances, but one is sufficient. CHUBB, who was able to reason and to write, with great perspicuity, first became an Arminian, then an Arian, then a Socinian, then a Deist, and finally a complete Infidel. If others, who have renounced Calvinism, have not gone to the same lengths in error, it must have been owing to some other cause, than any consistency in the scheme, which they finally adopted: For, it appears to me, that there is not the least solid ground for a man to set his foot on between thorough Calvinism and thorough Scepticism. To avoid, therefore, complete Infidelity, and every error which leads to it, I am a thorough Calvinist.

PHILONOUS.

A LETTER FROM A MINISTER

TO A MAN ON A SICK BED.

SIR,

I RECEIVED a line this morning from——communicating a request, that I would come down and see you, as being very sick, and wishing to see me. Circumstances would no how admit of it to-day, and it will be as difficult to-morrow. Possibly I may be able on Thursday or Friday, though I beg you would not depend upon it. From the nature of the message, I presume, that your disorder is attended with symptoms of danger. We are always exposed to sickness, and to death. If we have lived in any measure as we ought to do, we have become familiar with these objects, and cannot be greatly arrested by surprise. We are always on the confines of eternity, and we ought to live as being so. What the state of your mind is in regard to God I do not know. If you feel that you are unreconciled to him you must tremble. It is a fearful thing to fall into the hands of the living God. The unholiness of unholi-
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ly creatures is so opposite to his nature, that it is impossible they should be happy in his government. Their depraved affections exclude the exercises of those graces of repentance, faith, hope, joy, and submission, to which the promises of God's gracious covenant are made. If you feel, dear Sir, and have evidence, that the love of God is shed abroad in your heart, that you have that brokenness of spirit, which is the sacrifice of God, that you loath yourself as a guilty and hateful sinner, and that the salvation of the Gospel as a holy salvation is all you desire, no doubt Christ is *precious* to you, the everlasting enjoyment of him most desirable, and you have correspondent peace of soul. Whether your evidence be, that you are in the one state or the other, the same all-important duties are immediately and constantly incumbent upon you. If you have lived an impenitent sinner to this day, O how pressing, how infinitely urgent is your duty to sink down into the depths of humble and self loathing contrition before the blessed Majesty of the universe, to cleave to Christ as the way, the truth, and the life, affectionately committing your eternal all into his hands. If you have done this at some previous period, you have been doing it all along, and must do it still. For the life which Christians live here in the flesh, they live by faith on the Son of God. "For them to live is Christ, and to die is gain." O then, dear Sir, whether a saint or a sinner, betake yourself to Christ, rest upon him, weep before him, bind his name to your heart, cast all your cares upon him, rest your weary head upon his powerful arm. Whether you live or die, be his. Live here while you live wholly upon his all-sufficient fulness and transcendent moral beauty. Go into eternity wholly resting upon him. Love is the cord, too strong for the efforts of hell to break, which binds the penitent soul to Christ. Love sees in him infinite beauty. Remember that be your sins ever so great or many, let your alarm run ever so high, let the justice of God in damning you appear ever so clear, the door of mercy is wide open before you. All things are ready. Come to the full spread table, which everlasting grace has prepared. I pray God to support your soul in the hour of trial, to work in you true submission, to lead you captive under the sweet dominion of recovering grace, and to lift your soul above fear, by rich discoveries of unmixed glory. Blessed are they who trust in him. That this may be *your* blessedness is the prayer of your real friend.

OBSERVATIONS

For the MISSIONARY MAGAZINE.

OBSERVATIONS ON JEREMIAH XVII. 9.

*"The heart is deceitful above all things, and desperately wicked;
who can know it?"*

No. IV.

(Continued from p. 179.)

IN the preceding numbers of this essay, the deceitfulness of men's hearts, with relation to *each other*, has been considered, and in several particulars, with relation to *themselves*. It has been attempted to shew, that while they indulge the belief that their hearts are in a state of reconciliation with God, and are benevolently affected towards their fellow-men, in general, the reverse is indeed the case. These remarks have been made with particular application to wicked men, or impenitent sinners, in a state of moral stupidity. In this number, the self-deception of such characters will be considered with respect to the nature and performance of duty.

It is the character of the wicked heart to be opposed to duty, or moral obligation. Hence wicked men are not willing to avail themselves of light, to become acquainted, either with the extent, or the nature of it. They, of course, remain in a state of darkness, and view the subject as through a glass darkly. Their ideas are greatly confused, indistinct and erroneous. The very shadow of duty, they mistake for the substance, and put works, which are dead, for the obedience of faith.

An *external* compliance with some of the divine commands is not repugnant to the views and feelings of wicked men; and especially, as such compliance is contributory to the advancement of their reputation and worldly interest. Hence, they are disposed to pay attention to, and externally regard such commands. Nor is it unlikely that several of the divine commands are thus regarded by many wicked men, although it may bring them no present satisfaction or advantage, from an expectation of future good. Is it not often the case that they cry, Lord! Lord! by a public profession of religion; by receiving baptism; by maintaining the worship of God in their families, and more generally in the sanctuary? In their commerce with the world, they are perhaps fair dealers, punctually discharge their civil obligations, and conduct as kind and good neighbours, &c. No inconsiderable number of this description externally perform these acts of religion and morality, and abstain from the commission of open immoralities in general. But do they

No. 6. Vol. III. D D believe

believe that they have not done their duty? However they will admit that they have not done *every thing* required of them, and perhaps *nothing* in so perfect a manner, as they ought; yet, is it not true, that they cherish the belief, that they have, in some good measure, done their duty, served God and their generation to the divine acceptance?

How common is the observation, that it is the duty of sinners to attend the means of grace, and to perform the obligations of religion and morality, in general, when nothing more seems to be intended than the external performance only. And when thus performed, is not such performance generally estimated as the *real* discharge of duty? Is not the temper of the heart either wholly overlooked, or but very partially regarded? Let it be but suggested that the duties of religion and morality may be externally performed, in their various branches, and yet, that the agent may have done no part of his duty to the divine acceptance; but have disobeyed the God of heaven, and greatly accumulated his guilt, how extravagant, and probably impious, would the suggestion appear to the minds of most men! It is apprehended, that in general, they would reject the sentiment, not only as untrue, but, if believed, as pregnant with very dangerous and evil consequences. But can this be agreeable to the dictates of an enlightened mind and an impartial heart? Would any one view his neighbour as acting the kind and friendly part in using the language of courtesy and affection to his face, were he to know that, behind his back, this same neighbour was in the habit of loading him with reproach, calumny and reviling? Would the tongue, though smoother than oil, charm and delight the ear, were it known that it endeavoured to disguise the bitterest motive, rankling in the heart? Would any one consider his neighbour as under the influence of real benevolence in affording him assistance and relief, under circumstances of pain and distress, when he had every reason to believe that, in doing this, his object was to gain his esteem and confidence, and eventually to injure, oppress and destroy him? Would he feel himself under any obligation to thank such a neighbour, as a friend and benefactor? Or, were this supposed neighbour to render him the most important services, without designing it, and even contrary to his design, would he be deserving of commendation and praise? Has he in either of these cases performed an act of duty? The answer is obvious. He certainly has not. Yet he has *externally* shewn himself to be a friend, and performed acts of duty. But if offices of kindness and duty, *thus performed*, between man and man, are deserving of censure instead of praise, can it reasonably be supposed that duty, in any case, is performed, acceptably to the omniscient and holy God, when the heart is not truly engaged

gaged in it? or when performed by impenitent sinners, whose hearts are desperately wicked?

Do not the scriptures of truth furnish the most plenary and unequivocal evidence, that duty is never performed, as God requires, when the heart is unrenewed? Do they not assure us, that all the doings of the wicked are unacceptable and displeasing to the pure eyes of the divine holiness? that their plowing, their sacrifices and their prayers are sin, and even an abomination, to the all holy God? Was the religious zeal of the furious and aspiring Jehu; the solemn fast of Ahab, when murder and robbery were the objects of it, and the courteous salutation of the traitorous Judas, to his Master, acceptable and well pleasing in the sight of that God, who will not be mocked, and who cannot be deceived? Did the Pharisees, of old, gain the divine approbation and acceptance, when, for a pretence, they made long prayers; and when, by punctually observing the externals of religion, they acquired the good opinion of their fellow-men, with a view to put themselves in a better situation to devour widows' houses? By these, their performances, they certainly incurred the divine displeasure, and rendered themselves deserving of a more aggravated condemnation. Yet these same Pharisees were probably as scrupulous and as exact in the external performance of the religious rites and ceremonies of their religion, as were the good men of the Jewish nation. So far are any outward observances, whether moral or religious, from being acceptable to the pure eyes of the Divine Being, when the heart is unrenewed by divine grace, that they are displeasing and offensive. "Whatsoever is not of faith is sin." A man may give all his substance to feed the poor, and yet be destitute of charity, a stranger to the love of God, and the love of man. Indeed, nothing is performed to divine acceptance when the heart is not engaged and right with God. Performance of duty consists in exercises of the heart, and strictly speaking, in these only. Agreeably we find the divine commands directed to the heart or inner man. Repent; believe on the Lord Jesus Christ; be ye reconciled to God; love the Lord thy God with all thy heart; circumcise the foreskin of your hearts; make to yourselves a new heart and a new spirit, &c. How are these, and similar injunctions to be complied with? most certainly by inward exercises, the exercises of the heart, and these of a peculiar description. If these be wanting, no outward doings would be of any avail. Neither external circumcision availeth any thing, nor uncircumcision, but a new creature, or suitable exercises of heart. This idea is further illustrated and more fully established by that declaration, the truth of which is not to be questioned, "love is the fulfilling of the law." But where is this holy and heavenly af-
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fection to be found? Is it not to be found in the heart? External actions may, indeed, be an evidence of love; but the affection itself exists only in the inner man of the soul. Since, then, love is the fulfilling of the law, the nature of obedience or duty is to be found in internal exercise, and strictly speaking in nothing else. Agreeably true religion seems to be represented under the metaphor of hidden manna, and of a white stone with a new name inscribed upon it, with which none is acquainted, and which none can see, but the receiver only.

But notwithstanding the nature of duty or genuine obedience is to be found in inward exercise, yet it is to be observed, as a matter of much importance, that external performances of religion and morality are not to be esteemed as things indifferent. Viewing them in their proper light, and placing them where they ought to be placed, it is not to be feared that they will be held in too high estimation. These external actions, although the shadow (so to speak) of genuine duty or gospel obedience, will, in all ordinary cases, as naturally follow such duty or obedience, as a shadow the human body, when moving in the rays of the sun. *They*, therefore, who obey the divine commands from the heart, will manifest this by external works or expressions of obedience. Nor let any too sanguinely indulge the belief, that they perform duty heartily as to the Lord, unless they exhibit correspondent expressions of it, in their visible deportment. So important and essential are such expressions to the Christian character and life, that we find St. Paul thus addressing his son Timothy: "This is a faithful saying, and these things I will that thou affirm constantly, that they, which have believed in God, might be careful to maintain good works; these things are good and profitable unto men." Our Saviour in like manner observes, "If ye love me, keep my commandments." Elsewhere we are assured, that "if any man say I know him (God) and keepeth not his commandments, he is a liar, and the truth is not in him." Here, external obedience seems evidently intended. The general idea conveyed is, that the real performance of duty, in spirit and in truth, will be manifested by suitable outward expressions, and that they, who think and conduct otherwise, are under very great and dangerous delusion. "Be not deceived; God is not to be mocked."

The observations already made go to shew, that while the nature of duty or obedience to the divine commands is to be found in the exercises of the heart, yet it will be manifested by suitable outward expressions. Let us now endeavour briefly to describe the nature of those exercises. With relation to repentance they consist, *not* in wishing that sin had not existed, or that we had not been sinners; *not* in alarm of conscience and dread of future punishment;

punishment ; but in hatred and abhorrence of sin ; in self-loathing and condemnation, on account of it, or because it is in its nature infinitely unreasonable and hateful ; because it is that abominable thing which God's soul abhorreth ; because it is defiling to our own souls, and keeps us from that love and enjoyment of God, which we should otherwise realize ; and because it tends to the greatest mischief, even the destruction of the universe, and would produce this infinite evil, were it not that the Governor of the universe, who is wise in heart and excellent in working, overrules it to the accomplishment of a quite different effect.

The exercise of faith, which constitutes duty or obedience, consists not only in a firm persuasion that the Bible is a revelation from God, but in the assent of the heart to all its doctrines and precepts, so far as they are understood ; in esteeming them all to be right, and in binding them to the heart ; in loving, above all things, the character of God and the Saviour ; cordially approving of the divine government in all things, and in depending on divine mercy for salvation.

The new heart implies duty or obedience, as it comprises the exercises of repentance and faith, and all other exercises of holiness. Possessed of this heart, under a sense of our unworthiness and guilt, we prostrate ourselves low, as in the dust, before God, shrinking as it were into nothing. We cherish and exercise diffusive, universal and disinterested benevolence. Towards all beings we wish well, and desire the promotion of their happiness, so far as may be for the divine glory and the greatest general good. The children of God, or those who appear to us to be such, are very dear and precious to our souls. Our hearts are so firmly united with theirs, by a bond of holy charity, as to admit of separation by no event, not even by the event of death. In such exercises is the nature of duty, of true obedience to be found. Unaccompanied with these exercises, no external performance of moral and religious duty is the *real* performance of it. It neither makes the heart better, nor gains the divine approbation. In the view of these observations, may the eyes of blinded sinners be opened, that they may see clearly ; that they may be convinced that they have never done a single act of duty ; and therefore, that all their past conduct requires repentance ; and, that they may understand duty, be reconciled to it, and be led cheerfully to perform it.

SILAS.

(*To be continued.*)

AN

AN ORIGINAL LETTER.

THERE was, my dear friend, something in your manner and countenance, at our last interview, which has dwelt on my mind ever since. Your former attentions, which I also marked, I attributed to the natural benevolence of your heart; but your following a stranger, an *old* woman, of whom you knew so little, and whom you were likely never to see again, to solicit her friendship, and interest in her prayers, spoke a language beyond nature. Either my sweet friend has already chosen a God and Christ to be her portion, and his love in her heart powerfully draws her to every one in whom she thinks she discerns his image; or conscious that this world cannot give her happiness even in this life, and impressed with the importance of that which is to come, she wishes to cast in her lot among God's people, that she may know the good of his chosen, rejoice in their joys, and become a partaker of that peace, which the Saviour bequeathed to his disciples, when about to leave them; "*Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.*"

Let me congratulate my friend which ever of these be the case. If the first, you have, or will soon have, a peace which the world can neither give nor take away. If your soul be dissatisfied with the things of this world, and, tired with disappointment, casts a longing eye to the fountain of happiness, it is the voice of that God, whose name is LOVE, *My son, give me thine heart; Come unto me, thou weary and heavy laden, and I will give thee rest.*

Be assured, my dear friend, if you could obtain all of this world that your heart could wish for, you would find vanity written on the possession. Nothing short of God himself can give happiness to the soul of man, and exactly in proportion as he becomes weaned from the world, and his affections centre in him, is he in possession of happiness. But how is this to be attained? By God's own plan, and no other. As many weary themselves in vain, hunting the shadows of time, so many great philosophers, sensible of this great truth, "that God alone can satisfy the rational soul," also weary themselves in vain, because they will not seek the blessing in God's own way. *When the world by wisdom knew not God, it pleased him by the foolishness of preaching (what was esteemed so) to save them that believe. I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* The Saviour said, *Ye will not come to me, that ye might have life. No man can come to the Father, but by me. I am the way, the truth, and the life. Search*
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the scriptures, for in them ye think ye have eternal life, and they testify of me. The scriptures testify what our own hearts must assent to, that human nature is depraved and corrupt, broken off from God, distanced from him by sin, enmity against him in his true character, opposed to his holy law in its extent and spirituality, dead in trespasses and sins. “O Israel, thou hast destroyed thyself;” (blessed be God for what follows) “*but in me is thy help.*” The same scripture, which testifies the misery of man, reveals also ~~his~~ remedy, a remedy of God’s own providing, by which man may be restored to the image and favour of God, and to that communion with him, which is life and bliss. *God so loved a lost world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. And this is life eternal, that ye believe in him whom he hath sent.* When man becomes convinced that he is lost, hopeless, wretched, lying at mercy; and submits to that method of God’s own providing; casts himself on the mercy of God in Christ; and, coming to him, rests on his free promise, *him that cometh to me I will in no wise cast out*; disclaiming all confidence in himself, or in his own works, accepts of God’s offered grace in God’s own way; he obtains a free and full salvation. *This is the record of God, that he giveth unto us eternal life, and this life is in his Son, who of God is made unto us wisdom, righteousness, sanctification and complete redemption.* Believing this, according to his faith it shall be. Christ shall be in him a well of water, springing up into eternal life. He will shed abroad his love into his heart, and according to his promise give him power to become a son of God. The Holy Ghost, the Comforter, shall be given unto him, to teach him the knowledge of the scriptures, and to become a principle of holiness in his heart. Then shall he experience, that “wisdom’s ways are ways of pleasantness, and all her paths are peace.”

Then shall he experience the blessedness of that man, whose God is the Lord. Then is the way open for communion and converse with God the Father, Son, and Holy Ghost. If, my dear friend, I have made myself understood, you have my view of God’s method of making his children happy, and I believe he will make us know that he is a sovereign God, and there is not any other name or method by which men can be saved but the name of Christ Jesus.—But take nothing on my word or the word of any creature. Search the scriptures; read the first 8 chapters of the Romans, and the whole of the Ephesians; stumble not at mysteries; pass them over and take the milk for babes; pray for the teachings of the Spirit; and let me recommend to you the advice of Mr. Newton, in his Omicron’s letters; lay not too much stress on detached texts, but seek for the sense
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which is most agreeable to the general strain of the scripture. My dear friend, I am now old, and I hope have done with this world ! but have been young and drank deeply of youth's choicest pleasures. I was blest with a man of sense, sentiment and sensibility, who was my very first love and lover, and that love ripened and improved with years. My children were good and healthy ; love, health, peace, and society blessed our dwelling. I had also in early life taken hold of God's covenant, tasted his covenant love, and devoted myself to his service ; but very far was I from that nonconformity to the world, which the precept of the gospel requires ; had I kept close to my covenant God, enjoyed his bounty with thankfulness, occupied my talents, devoted my time to useful communion with him ; had I watched and prayed against corruption within and temptations without ; the Lord would have directed my steps, and held up my goings, and I should have continued to inherit the earth, and should not have been diminished ; but that was far from being my conduct. The bent of the natural unrenewed heart is still opposed to God. The best are sanctified only in part, while in this life ; the law in the members still wars against the law of the spirit of life in the mind ; the goodness of God, which ought to have been a powerful motive to gratitude, love and diligence, was misimproved. I enjoyed the gifts, but forgot the Giver. Many, many slight chastisements my dear, kind and indulgent heavenly Father exercised me with ; many repenting seasons under his stroke ; many manifestations of pardon I received, and many fresh and solemn dedications of my heart, life, and substance did I make. But no sooner was ease and comfort restored, than my heart turned aside like a deceitful bow. My life, from 15 until the 30th year of my age, was a continual succession of departure and backsliding on my part, chastising, forgiving and restoring on God's. He did not cast me off, but dealt with me according to the constitution of his own well ordered covenant. Psal. lxxxix. *If his children (Christ's) forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.* This is the covenant made with Christ, as the federal head of all who believe, of which I took hold in early life ; my God kept me to my choice, and manifested his own faithfulness, and the stability of his covenant. When lighter afflictions proved ineffectual, he at last at one blow took from me all that made life dear, the very kernel of all my earthly joys, my idol, my beloved husband. Then I no longer halted between two opinions ; my God became my all. I leave it as
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my testimony: He has been a Father to the fatherless, a Husband to the widow, the stranger's shield, and orphan's stay. Even to hoar hairs and old age has he carried me, and not one good word has failed of all that he promised me. He has done all things well, and at this time I am richer and happier than ever I was in my life. Not that I am yet made free from sin, that is still my burden; want of love and gratitude, indolence in commanded duty, self-will, resting in the creature; but my heart's wish and constant desire is conformity; the bent of my will is for God, and if my heart deceive me not, my God is the centre of my best affections. It is by grace I am what I am, and the same grace engages to perfect the begun work. This God is my God. He will guide me even unto death, through death, and be my portion in eternity. This God I recommend to my friend and this well ordered covenant; this all-sufficient Saviour for your acceptance; the Bible for your guide; prayer to God for his Holy Spirit to lead you to a knowledge of the truth as it is in Jesus. You desired an interest in my prayers; I both have and by God's grace will bear you on my heart to a throne of grace, that the Lord himself may lead you to the fountain of happiness. Accept of this as a testimony of friendship, and believe me to be ever yours in love,

B. GRAHAM.

LETTER

From the Rev. David Smith, Missionary from the Massachusetts Missionary Society, to his Friend in Salem, Massachusetts.

LEYDEN, ON THE BLACK RIVER, SEPT. 12, 1805.

Dear Sir,

I PURPOSED to have written you a line several weeks ago, but can scarcely get time for necessary writing in my journal. My health has been somewhat impaired by the extreme heat of the season, and the severest drought I ever saw; but I am, by the favour of God, again in comfortable health. The state of religion, in this western country, is generally low this season; but, blessed be God, there have been precious showers of mercy in some favoured places. I have lately spent about three weeks at Verona, a young town between old fort Schuyler and Oneida Castle. I saw there 50 or 60 persons under the most pungent convictions of sin, and deep distress of mind.

About 31 have obtained comfort ; and these, in general, have given the most clear and striking evidence of renewing grace. This I esteem a large number for a *small infant* town in a short term of time. The work has been remarkably free from extravagant and wild out-breakings and disorder. Their meetings were solemn as eternity ! Some of the subjects of this work were of the profaneest and most audacious sinners ; and the sovereign power of God has been so *visible* that the mouth of infidels has been perfectly shut. The last Lord's-day that I was at Verona, I preached two sermons, baptized three adult persons, admitted nineteen into the church, administered the Lord's Supper, and baptized eighteen children. There was a large assembly, and it was a most solemn and affecting season. At evening I attended a conference, expecting to leave them in the morning ; but they importuned me to tarry one day longer, and attend a conference with them, to which I consented ; and indeed I should have been happy, if I could have spent all the year with them ; for these were the joyful and happy days of their espousals to Christ. On Monday, P. M. I met them in the most engaging conference ; and at evening the rest of the church came together, and I preached unto them till late, expecting to leave them on the morrow. When they took their most affectionate leave of me, they were all in tears !

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

I TRUST that it has pleased God, in mercy to my precious soul, to open my eyes, that I might see my undone situation by nature and by practice ; and that he has given me a new heart, a heart to love him, and to keep his commands. And I do desire publicly to avow him for my God, and wish to come to his table ; but I find many obstacles in the way, which I desire candidly to state, requesting your friendly counsel, that I and others in similar circumstances may know what we ought to do.

1. I have little, or no, evidence, that the minister, whom I have hitherto supported and attended upon, is experimentally acquainted with the truth as it is in Jesus.

2. I can get little or no spiritual nourishment from his dry, *formal* ministrations.

3. The

3. The church and minister are not, in my view, faithful in examining those, who offer themselves for communion ; nor do they deal with disorderly members according to the rules of the gospel, church discipline being greatly neglected.

4. They allow and encourage those, who attend assemblies and card-parties, to take God's covenant upon them, and to bring their children to the ordinance of baptism.

5. Their covenant and confession of faith are deficient and very inexplicit respecting the fundamental doctrines of the gospel.

The other denomination, with whom I could conveniently and conscientiously attend upon other accounts, do by insisting upon plunging as essential to baptism, and refusing to hold communion with any, except such as have been baptized by plunging, lay an effectual bar in my way, as I cannot in conscience comply with their views.

The next neighbouring church is, I think, in a good degree faithful, and their confession is sound : but they belong to another town, where it will be difficult attending with my family, and I could not there, as I suppose, have any right to vote with the church in the settlement of a minister.

Should I join the church where I live, and any of them are of my sentiments, I must to act conscientiously take those steps, which in all probability will issue in a division ; and, as the ministerial contract allows of a separation between the minister and the people upon certain conditions, I must endeavour to effect the separation, and to have as soon as possible the confession, discipline, and minister reformed, and brought to a conformity with the gospel, that all just ground of reproach may be removed, and the wounds which Christ has received in the house of his professed friends, may be healed.

Your candid advice is desired.

H. U.

P. S. It is admitted that all the exercises of the unregenerate are sinful. Is it then right to put forms of prayer into the mouths of children ? As I am not in all respects wholly satisfied myself, and as others boldly deny the duty of parents, &c. to teach their children forms of prayer, I wish to see the subject, with other branches of religious instruction, discussed in the magazine, and in the mean time wish for your opinion.

ANECDOTES.

ANECDOTES.

OF A GENTLEMAN AND HIS GARDENER.

A GENTLEMAN wishing to convey, together with a gentle reproof, a useful lesson to his gardener, who had omitted from day to day to prop a valuable fruit-tree, until it was damaged by a high wind, observed, "You see, gardener, the danger of putting off from day to day the doing of any necessary work. In this way, foolish men defer their repentance from one day to another, until in some unexpected moment, the wind of death comes, *and blows them into eternity.*"

OF A LADY.

A LADY, who once heard Mr. Romaine, expressed herself mightily pleased with his discourse, and told him afterwards, that she thought she could comply with his doctrine, and give up every thing but *one*. "And what is that, madam?" "Cards, Sir." "You think you could not be happy without them?" "No, Sir, I know I could not." "Then, madam, they are your God, and they must save you." This pointed and just reply is said to have issued in her conversion.

OF A JEW.

A JEW went from Paris to Rome, in order to acquire a just idea of the Christian religion, as at the fountain head. There he beheld simony, intrigue, and abominations of all sorts; and, after gratifying his curiosity in every particular, returned to France, where he gave a detail of his observations to a friend, by whom he had been solicited to abjure Judaism. From such a recital, the Christian expected nothing but an obstinate perseverance in the old worship; and was struck with amazement when the Jew acquainted him with his resolution of requesting baptism, upon the following grounds of conviction;—that he had seen at Rome, every body, from the Pope down to the beggar, using all their endeavours to subvert the Christian faith; which nevertheless, *daily took deeper and firmer root, and must therefore be of divine institution.*

IT

DUKE OF SAXONY.

IT is related, that when a Duke of Saxony and a good Bishop of Germany were at variance, the Duke sent messengers to see what preparations the Bishop was making, who, on their return, told him he had made no preparations at all. The Duke asked, what says he then? They replied, "He says, that he will preach the gospel, visit the sick, and be found in his duty; and as for the war, he is resolved to commit the whole of it to God." "O, then," said the Duke, "if he be of that mind, let the devil wage war with him, if he will; for I will not."

EFFECT OF PRAYER.

FERVENT prayer has not only a tendency to draw down a divine blessing on other means of instruction, but when offered in the hearing of the persons whose good is implored, it is calculated to strike conviction into their minds, and awaken in them a serious concern about their eternal interests. Many facts could be adduced to show the beneficial tendency of social prayer in this view; among which the following is one.

I have heard of a good woman, who had an acquaintance with a godly minister, whom she used sometimes to entertain at her house, for the sake of his conversation and prayers. But she had a husband who was an enemy to all religion, and therefore had such an aversion to this good man, that he not only forbid him his house, but even formed a resolution to murder him. For this purpose he one day went into a wood, where he knew this minister used to walk for retirement, prepared and determined to execute his horrid purpose. But hearing a voice, he stood still to listen, and he found that the good man was at prayer. Still hearkening to what he said, he found that he was praying particularly for HIM, and in such a manner, that it so melted him as to make him throw down his weapon, and go and cast himself at his feet, confessing his vile intention, and imploring forgiveness both of him, and of God. The consequence was, that he was a sincere convert, and an eminent Christian.

FAITHFUL PREACHING.

SINNERS cannot bear plain dealing, and when their darling sin is struck at, their hearts swell with indignation. "I hate him," says King Ahab, concerning Micaiah, "for he doth not prophecy good concerning me, but evil." When John the Baptist

Baptist came to touch on Herod's particular sin, his beloved Herodias, then John's head must go for it. A profane gentleman once said of a godly faithful preacher, "He divides his text like a scholar, and follows his doctrine like a logician, but the devil cannot stand his application."

RELIGIOUS INTELLIGENCE.

(From the Evangelical Magazine.)

Extract of a Letter from the Secretary of the German Religious Society, dated Basil, Nov. 22, 1804, addressed to the Directors of the Missionary Society, London.

Fathers and Brethren, much respected and beloved in the Lord,

THE tender ties of Christian friendship, which happily subsist between us, and the same grand aim for extending the Redeemer's kingdom, which we pursue, lay us under the pleasing obligation to inform you, in a few lines, of the lively continuance of our brotherly regard and affection, and to add a short account of the present state of our Society. It could not but afford us the highest satisfaction, and fill our hearts with unfeigned gratitude towards God, to learn from your Missionary Transactions, and from other communications, of our friend Mr. Steinkopff, the pleasing success with which your efforts for the conversion of the Heathen have been attended, in several benighted regions of the world. Indeed, you have been privileged to see and to hear such things as you hardly could expect at the first commencement of your Missionary work. We refer chiefly to what has been accomplished in several parts of South Africa; and to the affecting sight of Mr. Kicherer and his Hottentots in your religious assemblies. Let us assure you, dearest brethren, that these accounts have often contributed to the strengthening of our faith, and the encouraging of our hope, which is the more desirable, as we are living in an age when iniquity abounds, and the love of many waxes cold; and when we are often grieved by the contempt and derision in which our adorable Lord and Saviour is held by many of those very men who are called after his name.

We do most sincerely rejoice with you; we bless God for all the triumphs of his grace in the benighted regions of Heathen-

ish

ish idolatry ; we exult in every prospect of future success, that the everlasting gospel shall never cease to go forth conquering and to conquer ; and we do most heartily join the songs of praise, which are offering up to the Lamb that was slain, by that great multitude which no man can number, of all nations, kindreds, people, and tongues, saying, with a loud voice, " Salvation to our God, which sitteth upon the throne, and unto the Lamb !"

We beg leave to add, that our brethren, throughout Switzerland and Germany, are actuated by sentiments entirely correspondent with our own. This they testify, not with words only, but also in deed, by their gifts for the support of the Missions, which prove the more acceptable to us, as all charitable contributions are greatly impeded by the hard pressure of the times, the considerable diminution of commerce, and the great scarcity of ready money.

We are very sensible, dear Fathers and Brethren, that our efforts are very much limited by our situation in every respect ; and we readily assent to act but a subordinate part in this grand work of Divine Providence. May our prayers, which we cease not offering up before a throne of grace, with equal humility and confidence for an abundant success of the Missionary cause, find acceptance in his sight ! May our God answer our petitions for the prosperity of Zion, yea, do exceeding abundantly above all that we ask or think !

The sums we have collected in the last year, we have chiefly employed for the support of the Missionary Seminary in Berlin ; which already has proved a very beneficial institution, and which promises increasing usefulness for the future. There are at present twelve students educated in it ; three of whom we have had the pleasure to know personally, during their residence in Basil ; and have recommended them to the Directors of the Seminary. We shall most cheerfully continue in our co-operations towards the support and enlargement of this Institution, as far as God shall afford us both power and opportunity.

As to what relates to our Society, we have been employed last year in promoting the Redeemer's kingdom within the sphere of our activity, both by printing our periodical publications, and by circulating written accounts among the Members of our Society, for our mutual edification and encouragement. Weak as we are, yet we clearly perceive the blessing of God attending our humble efforts. Our publications are not only read by individuals, but also by smaller Religious Societies, of which we form the centre ; and they have proved, in several instances, a fruitful seed, springing up by the sacred influences of the Spirit of God, to quicken dead sinners, to rouse the dreary,

to stir up the lukewarm, and to encourage such as are cast down, by the pleasing accounts from various parts of the kingdom of God. Last year we printed 2500 copies of our monthly publication; and we have the satisfaction of increasing their number for 1805. Having inserted several of your Missionary accounts, which were most favourably received by our readers, and being desirous to continue with such communications, we beg leave to request of you the continuation of the Evangelical Magazine and the Missionary Transactions.

JAMAICA.

WE long since intimated our hope, that the persecuting law enacted in Jamaica, prohibiting the poor negroes from enjoying the consolations of the gospel in public worship, would not receive the sanction of the British Government; and we are glad to find that it was, in April, 1804, disallowed by the King in Council. The draft of another bill, on the same subject, was prepared, and transmitted to Jamaica to be laid before the House of Assembly in that island. The house, however, in December last, passed a resolution to the following effect:—"That any attempt to direct or influence their proceedings, in matters of internal regulation, by any previous proposition on what is under their consideration, is an interference with the appropriate function of the house; which it is their bounden duty never to submit to."

The former act being annulled, the pious people of Jamaica have quietly resumed their religious meetings; and we hope that Divine Providence will still protect them in the peaceable enjoyment of their Christian privileges!

Extract of a Letter from an Evangelical Clergyman in Wales.

Sir,

"I AM happy to inform you, there is a very pleasing revival in some parts of Wales. At Aberystwyth, and in the adjacent parts, there are general and powerful awakenings among the young people and children. Some hundreds have joined the religious societies in those parts.

This work first began at Aberystwyth, in the Sunday-School there: in which two young men, under twenty years of age, were the teachers. Soon after the commencement of the school, both teachers and scholars came under serious impressions.

This

This work prevails at present over a large district, fifty miles by twenty. In travelling the roads, it was pleasing to hear the ploughman and the driver of the team singing hymns whilst at their work. Nothing else was heard in all those parts. This I can testify, with satisfaction and joy."

UNTUTORED AFRICANS,

Resident in the West End of London.

THE Elders of the Scots Church in Peter Street, Soho, have granted for the above-mentioned object the use of the Meeting-House on the Lord's day, from nine to half past ten o'clock in the morning, and from four to half past five in the afternoon; and also on the evenings of Monday, Tuesday, and Friday, from half past five to seven; at all which times teachers will attend to assist them in learning God's sacred word, and to understand the fundamental principles of the Christian Faith. The public service, on the Lord's day, begins in the morning at seven; in the forenoon, at half past ten; in the afternoon, at two; and in the evening, at half past six.

Account of the Eleventh Meeting of the London Missionary Society, May 8, 9, and 10, 1805.

CHRISTIANS, who have not enjoyed the privilege of attending the annual meetings of this society, can scarcely form an idea of the sacred pleasure and delight which they afford; and they may probably think that the accounts we publish of them are exaggerated: but we can safely appeal to great numbers of ministers, and other friends of the institution, who have frequented the Missionary Festival, either occasionally, or from year to year, that our reports fall short of the truth, and convey but a very imperfect notion of the spirit of love and zeal which animates these meetings, and which continue to attract multitudes of pious and zealous Christians to the metropolis, from all parts of the kingdom. Indeed, if the great object of the society be duly considered; if persons enlightened by the Spirit of God do but seriously reflect on the condition of five hundred millions of Pagans lying in wickedness,—on the neglect of past ages, in not attempting their conversion,—and remark the increasing concern of British and foreign Christians to rescue them, by the preaching of the gospel, from their wretched state;—if we be-

hold hundreds of ministers, and thousands of their people, assembling, day after day, in the largest places of worship,—and listen to the ardent prayers, the lively praises, and the zealous impressive exhortations uttered on these occasions, we must be excused if our language sometimes border on rapture. Cold, indeed, must be that heart, and insensible to the best affections of a Christian, which feels not itself deeply interested in that generous and disinterested plan which embraces the whole world of ruined sinners, and aims at no less than extending to the ear of every child of Adam that precious name, which is

“ Music in the sinner’s ears,
And life, and health, and peace.”

The first meeting of the Society was held on Wednesday morning, May 8, at Surry Chapel.*

On Wednesday evening the service was resumed at the Tabernacle.

On Thursday morning, at ten o’clock, the members of the society assembled, for the dispatch of business, at Haberdashers’ Hall. This meeting was much more numerously attended than on any former occasion; and proved unusually interesting.

During this service a pleasing circumstance was related: A minister in the country had taken occasion to read to his congregation the last Circular Letter of the directors, including an account of the conversion of four Hottentots in Africa. A young lady was much affected, when she reflected on her long enjoyment of gospel privileges to little or no purpose, when the poor Hottentots immediately received the Lord Jesus as soon as they heard of him. This led her to her knees, in ardent supplication for pardon and grace, which has issued, it is sincerely hoped, in her conversion to God. We trust, this will encourage ministers to make known to their congregations, from time to time, the gracious dealings of God with the heathen.

In the course of this morning’s meeting, many important hints were dropped, by ministers and other gentlemen, of a very animating kind. A spirit of zeal and harmony enlivened the whole, which rendered this service far more impressive and interesting than usual.

On Thursday evening the Society met at Sion Chapel.

At the parish-church of St. Bride’s, Fleet Street, a very numerous congregation assembled on Friday morning.

The
* The order of the exercises, and the names of the ministers who led in the public services, in this and the other meetings of the society for public worship are omitted, as not being particularly interesting to our readers.

The Missionary Communion, which concluded the public services, was held at Spa-Fields Chapel. The whole of the place below was assigned to the Communicants; but it being foreseen that this could not accommodate the great number for whom tickets had been issued, the upper gallery was allotted to them also. We are sorry to find that both those parts of the chapel were found inadequate to the purpose; so that many communicants, and others, could not obtain admission. The number of persons seeking to enjoy this delightful service, increasing every year, will, no doubt, induce the Society to engage a larger place of worship for the purpose hereafter.

The Rev. Dr. Haweis presided. The Rev. Mr. Kingsbury, of Southampton, delivered an introductory discourse. The elements were distributed by the following ministers: The Rev. Messrs. Wilson, Bull, Paul, Kirkman, Taylor, Barker, Sloper, Bickerdike, Styles, Redford, Jones, Jackson, Fowler, Gold, Evans, Legget, Scamp, Hopkins, Grey, Frost, Adams, Ray, Banister, Hamilton, King, Lacy, and Sabine. Exhortations during the distribution, by the Rev. Messrs. A. Douglas and Steil. The Rev. Mr. Bunting prayed.

Mr. Steinkopff, Minister of the German Lutheran Church in the Savoy, London, delivered an affectionate and impressive Address, particularly stating the beneficial effects produced on the continent by the establishment of the Missionary Society in London. Among these were mentioned:—

A much more general, lively, and active concern for the salvation of the Heathen: their conversion has become a far more prominent object of their supplications; not only in private and in families, but at public prayer meetings, similar to those in England, and which have been instituted in many towns and villages of Switzerland, Holland, Germany, and Prussia. Sums of money, larger or smaller, have been collected in those countries, and are still collecting, for aiding the cause of Missions. Even poor people, widows, and children, have in many instances joyfully contributed their mite. Some hard-working people have begun to lay aside every week some part of their wages for this benevolent purpose. He observed, that on his last tour to the continent, a widow in the French dominions, rich in faith, though poor in this world, entreated him to accept of a dollar for the benefit of the Missions; though that dollar was probably her little all.

Another benefit mentioned was, that several pious young men, stirred up by the zeal of British Christians, have consecrated their services to the work of Missions. A Missionary Seminary has been established at Berlin, from which several promising young men have already proceeded to the work, viz. Messrs

Messrs. Palm and Ehrhardt to Ceylon ; Ullrecht and the two brothers Albrecht, to Africa ; Hartwig and Renner to Sierra Leone ; Mr. Schreyure to the East Indies.—Mr. Frey, the converted Jew, received part of his education at Berlin, where there are now twelve Missionary Students.

Mr. S. next adverted to the establishment of the Dutch Missionary Society, and the sending out those excellent men, Dr. Vanderkemp and Mr. Kicherer ; which may be justly considered as the immediate effect of the institution of the Society in London.

Another advantage mentioned was,—A very large field of acquaintance has been opened between British Christians and those of the continent : communications, mutually interesting, have been made, which have produced a spirit of union and brotherly affection, of kind participation in each other's weal and wo, of reciprocal prayers, intercessions, and services of love, which did not before subsist.

There are, said he, at present, thousands on the continent who feel most tenderly interested in the prosperity of their English brethren ; and very earnestly pray for their Church and Constitution in the present momentous crisis.

It will give satisfaction to the religious public when I add, that, notwithstanding the great apostacy from Christ on the continent, there are many hundreds of truly pious and evangelical clergymen, both in the Lutheran and Reformed Churches, who, both by their preaching and living, adorn the doctrine of God their Saviour ; and who have formed among themselves several Associations, in order that they may be more closely united with each other in their most holy faith ; and that they may more effectually oppose the errors of the day.

This Address made a very powerful impression on the congregation, and was concluded with an expression of the most affectionate wishes for the increase of the kingdom of Christ, and the fuller enjoyment of that communion of saints, which was so sensibly felt on this occasion.

“To these pious breathings,” said Dr. Haweis, rising from his seat, “let all the people say, Amen.” A loud Amen signified the heartfelt concurrence of the great assembly ; and let every reader too say, Amen !

Mr. Joseph Samuel C. F. Frey, a German Jew, who was converted to the religion of Jesus several years ago, and who has been educated for the ministry by the Missionary Society, under the care of Mr. Bogue, delivered an exhortation to the congregation in a very impressive manner : and particularly returned his thanks to the Society for the education he had received at their expense. It was truly delightful to hear one of the children

children of Abraham, from whose heart the veil of unbelief has been removed, declaring, in the midst of Christian ministers and people, "the great things of God." We trust the Lord has raised up Mr. Frey for important service, in bringing into his church many of the lost sheep of the house of Israel. We know not when the time, the set time, to favour this people may arrive: it is our duty always to employ the best means in our power; and our hopes are enlivened by learning, in a Letter just received from Mr. Scholtz at Utrecht, that a Jew in that city, with his wife and twelve children, have become obedient to the faith, and desire to be baptized in the name of the Lord Jesus.

The Rev. R. Hill concluded the solemn and pleasing service by prayer. The congregation departed, blessing and praising God for the opportunity, and longing for the return of so happy a season the following year.

It having been frequently suggested to the Directors, that many friends coming from the country, and others to whom it is not convenient to make an annual subscription, were nevertheless desirous of contributing to the support of the institution, collections were made at all the places. On these occasions a new proof was afforded of the liberality of serious people; and we rejoice to say, that the amount of the collections is at least 600*l.*: a sum that reflects honour on the religious public, and affords great satisfaction to the Society, as an additional evidence that they need not restrain their exertions for fear of lacking pecuniary help.

A circumstance took place at Surry Chapel that was peculiarly affecting:—A poor man, whose heart had been warmed with love to the souls of the Heathen, could not pass the plate without dropping a token of his good-will; but having no money in his pocket, he put in his watch. The gentleman (Capt. Wilson) who held the plate, entreated him to stop and take it back; but the poor man was deaf to entreaty, and passed on. The Directors, unwilling to deprive him of an article which, though of little value in itself, must be of much to the donor, gave notice at Sion Chapel, that he was requested, if present, to come into the vestry, and take it back, the Society being unwilling that such a sacrifice should be made by a labouring man; and adding, that some wealthy friends had promised to redeem it. The man accordingly came in, and modestly resumed his watch; the value of which has been replaced by some of the Directors. This trivial circumstance affords a specimen of that spirit of Christian philanthropy which, we trust, animated the hearts of thousands who attended these exercises. The generous spirit that induced the poor man to give his watch, has
inclined

inclined an unknown friend to send a valuable donation to the Treasurer (which is hereby acknowledged) : a letter, in which was written the following line,

1 Chron. xxix. 16.

enclosing a bank note, value

FIFTY POUNDS.

The passage referred to is, "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own."

Thus is the Society encouraged to proceed in the good work which God has put into their hearts. It seems to be the general opinion of our friends, that the tokens of the Lord's gracious presence were never more sensibly observed. The harmony that prevailed among all the Directors and Members, the assistance afforded to the ministers in their public exercises, the spirit of love and generosity so fully demonstrated by donations from the country and collections in town, the intimation that several more labourers are coming forward, and the universal pleasure and satisfaction expressed by serious Christians at large, all unite in calling upon the Society to pay the tribute of praise to God for his great goodness hitherto displayed, and to trust in him to crown the whole with the desired success.

POETRY.

On the sudden Death of a gay, thoughtless young Man.

BY A YOUNG LADY.

IN life's gay morn, when health assumes the rein,
With florid smiles, and glows in every vein,
Gay, thoughtless youth heeds not the shafts of death,
And madd'ning pastimes waste his fleeting breath;
In idle dreams, by mimic fancy tost,
The soul is sunk, and all the man is lost.
Disease invades, a fever blasts his bloom,
Relentless death commands him to the tomb;
Who, with gigantic strides, and ghastly mien,
Grimly steps forth, and shuts the gilded scene.

Now

Now view his once robust and comely form,
 A lifeless clod, a prey to th' nauseous worm ;
 Lo ! his fond parents all bedew'd in tears,
 Sinking beneath the stroke, and threescore years.
 Silent and sad *they* hang the hoary head,
 And with slow steps approach the much lov'd dead :
 Then brokenly exclaim, with streaming eyes,
Father of love, receive him to the skies.
 See the kind *brother*, pierc'd with tender grief,
 Scorns not to weep, but finds in tears relief.
 There's the fond *sister*, with disorder'd hair,
 Her eyes refuse to *weep*—but *look despair*.

From this sad scene, turn, turn your tearful eyes,
 And trace the soul up through aerial skies ;
 To meet her doom, reluctant she ascends,
 And with dire shrieks the vaulted concave rends :
 Aghast, she stands, to hear the mighty God,
 Who worlds on worlds created with a nod ;
 Whose anger burns with just incensed ire,
 Adjudge her over to eternal fire.
 "Depart," he cries, "thou, who didst time employ
 In vanity, and idle scenes of joy ;
 My mercies numberless thou didst abuse,
 My laws didst break ; a *Saviour-God* refuse ;
 Depart, I say, with devils thou shalt dwell,
 To fiery billows chain'd, and thy pavilion hell."

Think, O my soul, when thou must too appear,
 And from thy Judge, the final sentence hear,
 Ascend to Calvary's crimson'd top, and view
 The sacred fount which must thy soul bedew.
 Let penitential tears increase the flood,
 And give thy heart, thy soul, thy *all* to God.
 Here will I hold, here fix my faith and love,
 And wait my call to soar to worlds above.

NARCISSA.

Reflections and Ejaculations of a dying Christian.

THOU great *Supreme*, eternal Lord,
 Whom heav'nly hosts adore,
 Forever stands thy sacred word,
 Thy promises are sure.

Grant

Grant me once more, before thy throne,
Thy mercy to embrace,
Thy goodness and thy power to own,
And magnify thy grace.

The hour, the solemn hour is come,
That dooms my flesh to fall ;
My Maker calls my spirit home,
I joy to obey his call.

Sharp is the conflict ; joy and grief
Contend within my heart ;
Strong are the ties, sweet the relief,
'Tis death, and life, to part.

From life's sad close, how mortals shrink,
But must the tribute pay ;
I feel my vital spirits sink,
My pulse forgets to play.

Celestial prospects open bright,
My soul is on the wing !
May Cherubim, array'd in light,
Conduct me to my king.

With saints and angels I shall join—
But, ah ! my fainting breath—
To *Jesus*, I my soul resign,
My mortal part—to death.

NARCISSA.

Lord's-day evening, 10 o'clock.
